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[No. 4.

RELIGION IN LIBERIA.

BY JOSEPH TRACY, D. D.

During the whole history of Liberia, deep interest has been felt in her religious condition and progress. Indeed, it is not too much to say, that but for the hope of planting a truly Christian nation on that coast, Liberia never would have existed. Other motives co-operated, but without this, they never would have been able to achieve success. Naturally, therefore, Missionary Societies early entered this field; and as naturally, their operations and progress have been watched with intense solicitude; and nothing in our pages has been read with more interest than the records of their useful and successful labors.

We are sure, therefore, that many will rejoice with us to notice the indications, and even the commencement, of a great step forward; of a most beneficial change, which shall make Liberia as truly independent religiously, as she has long been politically. At first, this could not be. The condition of the country was such, that religious institutions could be planted and sustained only by foreign missionary Boards or Societies. It was so from the beginning. Lott Cary, sent out as a missionary by the African Missionary Society at Richmond, Va., arrived in season to be among the first who took possession of Cape Mesurado; and from that time missions have been maintained there, at a vast expense of treasure and precious lives, and with good results of incalculable value.

And this was right. The churches, in their infancy, needed nursing. But infancy ought not to be perpetual. A church, twenty, thirty, forty, or fifty years old, ought not still to be an infant. It ought to have come to maturity, to be able to manage its own affairs, and live on its own resources. In no

other way can it perform all its proper functions and exert its proper influence as a church. If surrounded by heathen, in no other way can it exert all its proper influence on its heathen neighbors; for the heathen will feel more respect for a church which thinks its own religion worth supporting, than for one that does not. Yet, human nature being what it is, even in Christian men, the churches can hardly be expected to reject foreign support, so long as it is freely tendered, and even urged upon them.

We are glad to learn, therefore, that some of the Missionary Boards are proposing to some of their churches, this very desirable change, from dependence to self-support. The need of it is almost universal. The church at Greenville, Sinoe county, of which the Rev. H. B. Stewart was pastor till his lamented death, was never a missionary church. It always, as he said, "managed its own matters and paid its own bills." The Methodist Episcopal Church at Monrovia, we are informed, supports its own pastor. These are the only instances which have come to our knowledge, of self-supporting churches in Liberia. All the others, nearly fifty, so far as we know, depend on foreign support. Now, however, two of these Boards, and perhaps others, are moving, or contemplating a movement, in the right direction. One of them requires its churches to contribute towards the support of their pastors, and gives only "grants in aid," to supply the deficiency. Of the other, we only know that there has been correspondence on the subject.

That many of the churches in Liberia are able to support their own religious institutions, and most of them able to contribute towards their support, cannot reasonably be doubted. A church in Turkey, the result of missionary labors, whose whole worldly wealth might be bought for fifteen hundred dollars, supports its own pastor. Another church, the property of whose members may be worth twenty-five hundred dollars, where a laborer's wages are twenty cents a day, or sometimes three cents an hour, supports its pastor. It has eight adult male and ten female communicants. Members of churches in India, who depend for subsistence on their daily labor at nine cents a day, think it their duty and account it a privilege to

give one-tenth of their income for the same purpose; and of those churches, the stronger aid the weaker. Probably no church in Liberia is less able to support its pastor than those in Turkey, just mentioned; and if there be one, its sister churches are able to help it.

It should be remembered, in this connection, that few, if any, of the Liberian pastors devote their whole time to pastoral labors. They are Liberians, and are also engaged in secular business, from which they derive some means of support, or even of accumulation. We do not know that this is wrong. Many pastors in this country have done it, and built up strong churches, where full support could not otherwise have been obtained. And many may do it in Liberia, if they have so much of the spirit of Paul, that they feel inwardly constrained to preach the Gospel, even when compelled, as he sometimes was, to support themselves by the labour of their own hands, as some of them do, almost wholly.

Nor can we believe that the Liberians are so deficient in self-respect, as to shirk this duty when their attention is properly called to it. The example of two self-supporting churches just mentioned, shows that the sentiment exists among them. Nor can we wonder that it has not shown itself more extensively, when we recollect that the habit of being supported was right, because it was necessary, when it began, and that the justifying necessity has diminished by insensible degrees, the difference between no one year and the next being great enough to attract their attention, or that of their American patrons. Hence, the churches of Liberia have never yet had the question brought home to them practically, whether Christian institutions are really worth the money which it costs to support them. Some of them have thought of it without special prompting, and act accordingly; as we trust others will, when the subject is brought distinctly to their consideration.

The importance of a right decision of that question and a correspondent practice, cannot easily be over estimated. Christian truth, after such a decision concerning its value, will have more influence in guiding the conduct and forming the characters of those who have thus decided. Their testimony in

its favor will have more influence with those around them. Having settled the question, that Christian truth is worth so much to themselves, as to justify all the efforts and sacrifices necessary to support its ministrations, they will better appreciate the condition of those around them who are destitute of the knowledge of it, and will think and feel and act more energetically for their benefit. Then, when intelligent, Christian Liberians study the subject for the sake of knowing their own duty, the religious condition and religious wants of Liberia, and the best ways of meeting them, will be better understood than they can be till that is done.

We have taken some interesting facts from "Ten Years on the Euphrates, by Rev. C. H. Wheeler, Missionary in Eastern Turkey." We must give one sentence from his work, stating the result of his experience and observation for those "Ten Years." Speaking of churches which are the result of missionary labor, he says:

"Gospel institutions, sustained at foreign expense among a people who have not yet learned to love them by making sacrifices and efforts to secure them, appearances to the contrary notwithstanding, must be regarded as at least of doubtful benefit, if not a positive harm, to the mass of the people, since they are thereby educated into regarding Christianity as not worth supporting."

Some may think that Mr. Wheeler has stated the case too strongly; but the tendency is evidently such as he describes.

We are aware that this change cannot be accomplished instantaneously. But we hope it will go on rapidly, and be generally completed soon, so that the Missionary Boards may devote themselves to the nursing of such churches, if such there be, as are actually too infantile to be able to stand alone, and to the heathen beyond.

P. S. Since the above was in type, we have received the following, concerning Presbyterian churches in China:

"Two of the churches of the Ningpo Presbytery were found prepared to rely on their own resources, though it may be necessary to give them a little aid occasionally. This is considered quite a forward movement, especially as most of the church members are poor. It is a step which could not have been taken for many years, if their pastors had been foreign

ministers. One man, whose means of support amount to but \$40 a year, gives \$3 to support his pastor, besides a larger sum for other benevolent purposes."

We have also learned concerning the churches in India, referred to above, that there are, in the field of the Madura mission only, fifteen native churches, with native pastors, supported wholly by themselves, the stronger aiding the weaker. They think that Christian institutions are worth all the money that they cost, even though *their* money comes very hard.

PRACTICAL MEASURES NEEDED.

BY GEN. JOHN W. PHELPS.

No one can read the addresses of Messrs. Samson, Taylor, and Pearne, at the last anniversary of the Colonization Society, without being convinced of the soundness of their arguments in favor of African Colonization. What we ought to do, therefore, is to discover the forces that operate adversely to our cause, and seek to overcome or avert them. Our arguments are of the highest moral nature, while the forces against us are material, selfish, and narrow. On the one hand, the forces are moral, religious, spiritual; and on the other, cotton-growing, wealth-seeking, and vote-casting. The intense national habits of office-seeking and cotton-growing are in reality the forces and the *vis inertia* which are opposed to us. While these prevail, it can hardly be expected that Sunday-school children will cast their mites in favor of transferring cotton-growers and voters to Africa.

We may still see our churches and their schools aid in the conversion of the Emperor of China and his mandarins, for there is no national self-interest operating against it; but it is doubtful whether we may look to Sunday-school contributions at present for opening up a missionary path into the interior barbarism of Africa. We are taught to put new wine into new bottles. Africa is a new bottle when compared with China and other old civilizations; but still we persist in preferring to offer the new wine of Christianity to these old civilizations, instead of giving it to a new people—to a barbar-

ous nation, where it would ripen with their growth, and strengthen with their strength. We can see very plainly that cotton-fields should be tilled here in America; but we cannot see so clearly that the barbarism of Africa should be tilled, although the returns of cotton, and sugar, and rice, and of votes, would be very much the greater for it one of these days.

If we cannot receive the mites of our Sunday-school children for building the missionary road through the malarious jungles of the sea-coast, then let us do the next best thing. It is evident that we cannot, and should not, desire to have the services of a military force, like that of the English against the Ashantees, to clear the way, nor even perhaps that of the American fleet that is now wasting time, coal, money, and ships in idle tactical and diplomatic displays on the coasts of Cuba. We must look to some other source for means to neutralize adverse forces; and what alternative, next to aid from our Sunday-schools, is better than that which lies in the strong faith and brawny muscles of the barbarous Africans themselves, aided by the minds of some of those Africans who have been educated to science in our colleges?

It appears to me that the needed road to the interior of Liberia could be built by the African chiefs alone, whose tribes lie along its course. If the line should once be surveyed and marked out by educated Africans, and the chiefs given clearly to understand that it is for their own interest to construct the road, they would be enthusiastic in the work. Perhaps one year's receipts of the Colonization Society would be sufficient to furnish these chiefs with the necessary tools and implements, and for the salaries of the engineers in charge of the road.

With a good highway once established from Monrovia to the valley of the Niger, the work of the Colonization Society thereafter would be comparatively easy. All its outlays for sanitary purposes could then be dispensed with, for the healthy and fertile hills of Futah would do that work. A sum equal to a single bequest which is sometimes made for benevolent purposes by our American gentlemen, would go far towards making the road.

The argument of our adversaries, that we need laborers here in America to till our cotton-fields, can have no force so long as there are thousands of able-bodied white men in New York and other cities calling for work or living on charity. It is a mere habit, a mistaken politic idea, a greed for wealth, a reminiscence of slavery times, that leads to the holding on to the African against his wishes to go to Liberia. Those who do go there have a just demand on the American public for aid and assistance, who have deprived them of the just fruits of their labor. The colony of New England received more immigrant population in the course of twenty years than Liberia has received in nearly sixty years, and a great deal more wealth; for the Colonization Society has generally sent the poor and needy, while the colonists of New England brought a large amount of money with them. And it is much harder to contend against the forces of nature in a tropical climate, in the way of opening and subduing forests and keeping them subdued, than it is in a temperate one.

DAVID LIVINGSTONE.

The name of David Livingstone has been added to the roll of the illustrious dead. In imperishable characters he has engraven it in history. Eulogy is superfluous: his life proclaims his heroism. His achievements will be his grandest monument. To him, as much as to any other single man of the nineteenth century, are religion, commerce, and civilization indebted.

He began his labors in Africa, as a missionary among the Bakwains, in 1840, under the direction of the London Missionary Society. His zeal and philanthropy yearned for a speedy and great success, which he did not realize. He detected the reasons, not in the want of power in the Gospel, but in the social and political demoralization of the natives through the accursed slave-trade, in the lack of commercial relations with civilized peoples, and in the nomadic condition of the people of Africa. Following this discovery came a Providential fact which shaped his after life. A severe drought, continuing for several successive years, compelled those among whom he

labored to migrate to another district, and also necessitated his own removal. In seeking a new station, he and his people were involved in wars and conflicts with other tribes. Looking at these hindrances to missionary success as they practically confronted him, he said, with his usual directness: "Sending the Gospel to the heathen must, if this view be correct, include much more than is implied in the usual picture of a missionary, namely, a man going about with a Bible under the arm. The promotion of commerce ought to be specially attended to, as this, more speedily than anything else, demolishes the sense of isolation which heathenism engenders, and makes the tribes feel themselves mutually dependent upon and mutually beneficial to each other."

Then began that career of exploration, exposure, endurance, and adventure which for thirty-four years has excited the wonder and admiration of the world. The barest outline will suffice for this occasion, though a volume would not exhaust the theme. Himself unimaginative, pains-taking, a careful observer, a faithful chronicler, Livingstone's journals display unusual clearness, thoroughness, and truthfulness. One rises from reading them almost as well acquainted with the geography and natural history of that mysterious country as though he had traversed it in person. His first exploration, begun in 1853, extended northward through Central Southern Africa, from the Cape to Loanda, on the west coast, and thence twice across the continent, tracing the Zambesi from its source in Central Africa to its mouth on the east coast, involving a travel of more than ten thousand miles through a pathless wilderness. Between 1858 and 1864, under the joint auspices of the Royal Geographical Society and the British Government, the explorations were confined to eastern Africa, including the Zambesi and Lake Nyassa.

Under the same auspices, in 1865, he again left England for Africa, where he remained until his death, seeking a nearer approach to the equator, exploring the Albert and Victoria Nyanza, and seeking to learn their relations to each other, to Lake Tanganyika, and to the source of the Nile. In 1867 came the report that he was killed, in August, 1866, by the natives in a battle near Lake Nyassa. Several English expe-

ditions were fitted out for his recovery, which failed to reach him, only that of the *Herald*, under Stanley, succeeding.

The place and manner of his death were not unforeseen. In 1856 he said to the members of the University at Cambridge, in the senate-house, in prophetic language: "I know that in a few years I shall be cut off in that country which is now open. Do not let it be shut again. I go back to Africa to try to make open a path for commerce and Christianity. Do you carry on the work which I have begun."

The motive under which he acted in all that he accomplished was the redemption of Africa. He says: "I view the end of the geographical feat as the beginning of the missionary enterprise. I take the latter term in its most extended signification, and include every effort made for the amelioration of our race, the promotion of all those means by which God in His providence is working and bringing all His dealings with man to a glorious consummation. Each man, in his sphere, either knowingly or unwittingly, is performing the will of our Father in heaven. Men of science, searching after hidden truths, which, when discovered, will, like the electric telegraph, bind men more closely together; soldiers, battling for the right against tyranny; sailors, rescuing the victims of oppression from the grasp of heartless man-stealers; merchants, teaching the nations lessons of mutual dependence; and many others as well as missionaries, all work in the same direction, and all efforts are overruled for one glorious end."

The benefits conferred upon the world by his lofty, self-sacrificing devotion, are various and incalculable. He has opened to the knowledge of mankind the geography of a continent that for two thousand years had been wrapped in deepest mystery. He has displayed the paths and sources of profitable commerce with interior Africa, the climate, soil, and products of the country, and the condition of the people. He has exposed the enormities of the abhorred slave-trade so clearly, and has so thoroughly aroused the moral sentiment of Christendom concerning it, as to evoke effectual means for its repression. In connection with his predecessors and contemporaries in African exploration and discovery, he has so drawn out and concentrated Christian sympathy and charity

for Africa's regeneration, as to awaken the hope that the dawn of day, after its long night of deep darkness, is at hand. Park and Bruce, and Denham and Clapperton, and Barth and Speke, and Sir Samuel and Lady Baker, are honored historic names. Higher and brighter, and glowing with a more steady luster, shines the name of David Livingstone.

ADDRESS OF WILLIAM J. R. TAYLOR, D. D.*

MR. PRESIDENT: An institution which has lived fifty-seven round years in our stormy times has some good claim upon the respect of its enemies as well as the favor of its friends. "Persecuted but not forsaken, cast down but not destroyed," the American Colonization Society needs no apology to the world for having lived so long, nor for looking out with growing confidence in its principles and work into a future which will vindicate both, and make its renown in history. All human experience proves that Colonization has always been a hard process, from the dispersion of the nations at Babel, and the Hebrew exodus, down to the last experiments in our own age. And just in proportion to the hardy vigor of the migratory races have been the daring of their colonial enterprises and the sufferings of the first settlers in new lands and strange climates.

It seems to be a primal necessity to any great, strong growth of communities and nations that the beginnings shall be small, the seed-sowing true, the rooting slow, the upshoot gradual, the entire development according to well-known laws of production. Oaks do not grow in green-houses, nor can exotics flourish in hostile soil.

The transplanting of a people from one continent to another, across great oceans and under the inevitable trials of so complete a change, is marked by severe discipline, and produces modifications which must either depress or elevate them in the scale of civilization. It makes or breaks them. It is a part of that principle of natural selection which involves the great struggle for life in the natural kingdom, and which results

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in the survival of the strongest, if not the fittest. While this struggle is going on, especially in its earlier stages, we can only expect what we see in the beginning of all colonies, where the very elements have to be combatted, the forest cleared, the virgin soil broken up, the resources of life to be created or developed, and the foundations of state and church laid deep below the reach of frosts and floods.

A second principle which finds abundant illustration in the history of this Society is, that the very best things in the life of a man, an institution, a community, or a State, are providential. We may err much in our interpretations of Providence; but God is His own interpreter, and, like prophecy, its actual fulfillment is its only true exponent. But it is a foolish ignorance which does not recognize the plain manifestations of God in history. Pharaoh and Nebuchadnezzar are not the only monuments of the danger of fighting against God.

God makes nations, and He alone. It is His supreme prerogative, "over the kingdoms to root out and to pull down, and to destroy and to throw down, to build and to plant." Men form colonies, make constitutions, elect or accept rulers, enact laws. One administration follows another, with the usual political changes; but the nation is of God, who appoints its bounds and "hath made of one blood all nations to dwell upon the face of the earth." The nation may take on different forms and growths. The same nation may be in the same century, or even in one or two decades, like France, a monarchy, an empire, an anarchy, and a republic. But France and the French people are of God, in spite of the revolutions, and the Napoleons, and the commune. Men in their madness may hack and hew the tree of liberty, they may tear down the altar and the throne, but the race, the language, the character, the people, remain. When God plants a cedar of Lebanon, and nourishes it for centuries amid the rocks and snows of its mountain home, it may naturally and slowly decay, but even then its roots may shoot up new growths of its own kind for centuries more. But nothing but His own tempestuous winds can root it out.

The history of our American colonization shows most conclusively that it was carried on in a sphere above and beyond

the secular purposes of men. It is so full of long delays, of great disasters, of unforeseen disappointments, of losses and crosses and almost crushing defeats, that the world will never cease to marvel at the story. Yet out of it all came this nation, with its Protestant institutions, its principles of religion, and civil liberty, with its complex formation, and its wonderful power of diffusing different nationalities into that one new man who bears the name of American.

It is an admitted principle of physics that the greatest uniformity is found among the lower ranks of the creation, and that the greatest diversity is seen in the higher orders of nature. And thus in political philosophy the principle, which was formulated by Niebuhr, is now accepted that, "among States, that is the most perfect in which a number of institutions, originally distinct, being organized each after its kind into centres of national life, form a complete whole." It is this very crystallization of the many composite elements of the colonization of this country, which, in harmony with the natural laws of population and national life, has made us one, out of many, and demonstrates the providential character of this Union, which brave and vast armies could not break up. This is the lesson of our colonial history, and of the continuous record of immigration from the Old World. The Declaration of Independence and the Constitution were the works of men, but the Union is of God. It grew; it was not made; and therefore it was not in the power of man to make a new and another nation out of this one which God hath made to dwell on this continent, from ocean to ocean.

And now, casting our eyes over the Atlantic to Africa, we may see somewhat of the same movement begun, and only begun, in the Liberian Republic. But the conditions in some respects are more favorable than those which attended the settlement of America. It is the only Colonization enterprise of Christendom which began and has been carried on from motives that are purely benevolent and religious. It is the only colony and nation in all the world over which the great Christian powers spread the shelter of their united flags. It did not rise under the dominion of a Romish government, nor was it originated, like the greatest of ancient and modern colo-

nies, in the lust of trade and ambition, for territorial aggrandizement or maritime power, much less in what an English writer sarcastically calls "the brilliant idea of a colony, for the sake of getting rid of a delinquent population." Its foundations were laid by good and wise men, with the foresight of strong faith, and in the love of human liberty for the human race. Not in blood and wrong, not in the tears of the oppressed and in the woes of the helpless, but in the spirit of a genuine philanthropy, and of a patriotism which is the life of freedom, did these heroic men plant and build for God and man.

I regard it as one of the signal providences of this cause, that the only deliberate and successful scheme of colonization from our American Union has been in the interest of the freedom, the separate nationality and the elevation of the only race that was ever brought to our shores and held here in slavery. It is another of these providences that, in the short period of less than fifty years, the colony of Liberians became the Republic of Liberia, with its Declaration of Independence, its Constitution, and institutions like our own, governed exclusively by colored people, and commanding the respect of the Christian nations. All the essentials of modern civilization are there—constitutional "government of the people, by the people, and for the people"—the home, the school, the college, the church, with material industries and resources of undeveloped wealth which will yet enrich the world and advance its owners in proportion to their intelligence, industry and skill. The historian tells us that the only immediate result of Sebastian Cabot's voyage and discovery of this continent was the importation into England from America of the first turkeys that had ever been seen in Europe. "Such was the beginning of the immense commerce between England and America." It was more than a century before the so-called right of discovery produced any great results. The colonies of Sir Humphrey Gilbert and Sir Walter Raleigh ended in disaster. And it is an ever-memorable fact, that "when the year 1600 came, there was not an English family, no English man or woman, on this continent, unless, perchance, there was wandering somewhere some survivor of Raleigh's lost colony." "The fullness of time" had not yet come for the settlement of America. But when

that hour struck, it began, and nothing could stop the advancing tide.

Contrast with this last century in American annals the progress of our little African Republic within a single half century, its native productions, its lucrative commerce and its national life, then forecast, if you can, its Centennial exhibit!

Another aspect of this subject claims our profound regard. The sagacious men who projected the colony distinctly proclaimed their purposes not only to elevate the emigrants to be sent from America, but to destroy the barbarous African slave-trade, and to civilize and Christianize the adjacent native African populations. To-day this little Republic has a sea-coast of nearly six hundred miles, every foot of which is sacred to freedom. In addition to the aggregate of over 15,000 emigrants from America, and over 5,000 recaptured slaves, who were sent thither for a home, 600,000 natives of various contiguous tribes are within its government, and under the influence of its institutions.

Moreover, these results have been secured just at the time when the interest in everything relating to African discovery has been stimulated to its highest point by the journeyings and researches of learned men to whom the world listens with reverence. The explorations of Livingstone, Barth, and Speke and Grant, and the German Rohlfs, have a far higher interest than attempts to solve the geographical question of the sources of the Niger and the Nile, and the ethnology of the interior of that continent. The great travellers are the forerunners of the missionary and of the philanthropic agencies of the times. The late expedition of Sir Samuel Baker, under the banners of the Khedive of Egypt, has not only extended his domain to the Equator, but has extinguished the internal slave-trade in the whole conquered territory. This, too, was one of the heroic purposes of the indomitable Livingstone. And so freedom marches in the tracks of the discoverers, and Christianity and civilization are embodied in the persons and services of these representative men.

It is God's way to prepare nations for the great movements of His providence. The world was at peace, and there was a general expectation of some Divine deliverer when the Messiah came.

May it not be, is it presumptuous to suppose, that some similar events may hang upon a time when the literature of the world has been so enriched with the records of recent African explorations; when American and English expeditions have been sent out in search of the greatest of African missionary adventurers; when the very children of this generation have become as familiar with African scenery and tribes and productions as with those of the civilized lands; when France and Great Britain are seeking wealth, increasing traffic, and pushing their armies and conquering empire in the interior of that vast realm, as formerly they did in the Indies; and when Christian missions, in spite of climate and barbarism and the most degrading superstitions, have girdled the Coasts with the banners of the Cross? Is it nothing that the latest travellers have unexpectedly found, within three hundred miles of the young Republic, those large Mohammedan cities and villages where dwells a superior people, in whose veins is probably running a mixture of the old Carthaginian blood with that of the pure negro race, having an Arabic literature, with schools for their children, and scholarly and even European books for their homes? It is at least something that even Moslem propandism, with its proverbial zeal, has carried thither its testimony for the Unity of God against the horrible and grotesque paganism of the native tribes. It is something encouraging, too, that we have the personal testimony of that learned and enterprising African polyglott, Professor Blyden, that this Mohammedan state and that Arabic tongue furnish the key to open new spheres of Christian Missionary enterprise. It is something gained that, through Liberia, the Arabic Bible of Dr. Van Dyck and his collaborators, and the Koran of the Prophet will be brought face to face against each other, as they stand together against paganism, which is their common foe.

May it not be within the scope of Providence that, as the Liberian Republic shall extend eastward until it touches these interior realms with its civil liberty and Christian faith, it shall be the signal for new and peaceful victories, and for the same kind of fusion of peoples and tribes and tongues which has been going on in this land for nearly three hundred years? It is true that the African race has not that migratory spirit

and colonizing power which characterizes the Anglo-Saxon. But our freedmen have the same great moulding elements now at work upon them in this country; and since their emancipation those elements have been combined and set in motion with prodigious power in their social, civic and religious relations. As a people they are being educated by a thousand elevating influences. They are learning their rights and privileges. They are studying law, and medicine, and theology, and statesmanship, besides the industrial arts. They are learning to take care of themselves and their children.

With these things they are quite sure to imbibe the spirit of American institutions, and will, to a certain degree, exhibit the migrating habits of our white population. All these things will naturally induce many to seek a home in Liberia, where their intelligence, industry, and skill will find equal rights and rapid advancement, without conflict with the white race. As intelligence, education, self-help, and religious zeal advance, we may expect a large increase of this most desirable class of emigrants, who will speedily add to the best strength of the young Republic, around which native millions shall gather, and receive the light and blessings of which that Christian Government is the fruit. When that day comes, Colonization will no longer be a charitable work. It will take care of itself. Emigration will follow its own self-moving laws, and lines of steamers and merchant vessels will be constantly bearing new companies of colonists to the land of their adoption, and bringing back the rich products of its bountiful soil to our marts of traffic.

If it be said that this expected day is in the far distance, the reply is: 1st. That already thousands more have applied for transmission to Liberia than we have means to send. 2d. That the utmost demands of Liberia for new colonists of the best sort can be supplied without the slightest damage to the laboring interests of this country. 3d. That as the colored people acquire education and property, and a spirit of independence here, a fair proportion may reasonably be expected annually to find homes in Liberia. 4th. That the wisdom and power of God, in the migration of races and the building up of empires, are so historically connected with the growth

and establishment of the Kingdom of Christ on earth, that it would be strange indeed if it were not repeated on the grandest scale upon a Continent which has for centuries enriched other lands, not only with her gold and gems, but with the very bondage of her patient and suffering children. "Ethiopia is now stretching out her hands unto God," in the attitude of prayer and supplication; and the cry of the suppliant is beginning to receive its answer in the return of her own sons and daughters with salvation and the voice of melody.

As I read the brief annals of the young Republic, her Plymouth Rock was on that "Providence Island," so fitly named by themselves, where her first typical company of colonists found shelter and a home before they ventured upon the mainland to face the savages and to encounter the terrors of the climate of the Coast. Of all that has been achieved from that first landing of the pilgrims of the Elizabeth to this day, your admirable history is the safe repository. I need only point to the grand results, and make no venturesome prophecies.

Sir, is it not time for this American people to stop their theoretical objections, and to accept the facts of this cause and of that Liberian nationality as they stand? The old issues are dead and buried. Who cares to resurrect them? A new era has begun. We sympathize with the freedmen here: why not with the freemen there? We have only to apply the principles of the recent amendments to the Constitution and of the Bill of Civil Rights to this cause, to bring it out into bold relief. We believe in the right of expatriation, and the present Congress will exercise its wisdom in defining more accurately its metes and bounds. Can we consistently apply that great principle to the thousands who are coming to our shores from the Old World, and deny its fullest privileges and immunities to our own colored citizens who choose for good reasons to seek a home in Africa? We are fond of proclaiming the mission of America as the apostle of civilization, liberty, and Christianity to all nations. Have we no such Gospel of humanity and of the Kingdom of Christ to preach and exemplify by this same process of Christian colonization in a land which can only have these blessings through its own children?

We plant Christian missions in the wilds of heathenism, and

glorify the heroic souls who carry the Cross to the cannibal and the fetich worshiper. Has the Church of Christ yet duly weighed the value of that highway which Liberia has opened for her heralds to take the Gospel to the people who "sit in the valley of the shadow of death," and whose many kings will yet take up the appeal of that dusky chieftain mentioned in your Report, that some "God-man be sent to teach him and his tribe the way to be saved?"

The answer to these questions involves the future of this Society and of Liberia. If their work is done, then let us prepare for their funeral. But, sir, I firmly believe that this institution is only at the opening of a new period of Divine manifestation. We hear no dead-march. We move out into the future to the music of that heavenly overture which has never yet lost its sweetness nor its power since first it rang out over the manger of the Virgin's Son.

After a seven days' journey across the burning desert, Sir Samuel Baker and his heroic wife, with his train, reached the mouth of the Great Atbara, one of the principal affluents of the mysterious Nile, where they encamped on the bank of the dry channel, and found water only in the deep pools to which herds of wild animals and flocks of birds came to quench their thirst. Suddenly, at the close of a hot and sultry day, a sound like distant, muttering thunder broke upon the silence of the parched land. It grew deeper and came nearer, when quickly the natives recognized the tones, and with one glad voice they shouted, "The river! The river!" And swiftly it came rushing down from the Abyssinian mountains, filling the wide channel from shore to shore, and hasted to its meeting with the Nile, to bless the whole land with fertility and life. Such is the emblem of what I believe to be the unfulfilled mission of this Society. We may stand waiting upon the bank, panting but patient, and perhaps even mistaking our signs, but suddenly and with irresistible strength the great river of life will yet pour down its floods through the broad dry channels which Providence has prepared for it, and Africa's dark millions shall greet its coming with the voice of rejoicing and salvation!

REV. DR. TRACY.

The death of Rev. Joseph Tracy, D. D., which occurred after a brief illness at his home in Beverly, Massachusetts, on the 24th March, has filled many hearts with unfeigned sadness. A fitting tribute to his memory will constitute the leading article of the REPOSITORY for the next month. But in anticipation of such an obituary sketch, we cannot refrain from saying: The life of very few men can be reviewed with more satisfaction. Dr. Tracy was a man of marked ability, of inflexible integrity, and of great industry. As a discriminating observer, an accurate thinker, a sound reasoner, and a vigorous writer, he had few equals. And what is more and better, all his powers of mind and heart were under the direction and control of true Christian principle. Though his long and busy life was spent in comparative obscurity, in various relations it was a power for good which will be felt in ages to come. Especially is this true, we believe, in regard to his connection with the Colonization enterprise. To this he gave his chief thought and energy for more than a third of a century, performing his last service in its behalf at his office in Boston only ten days before his death, which office he left with the evident expectation of returning to it for more such service. To his wise counsels and earnest efforts, the Society owes much of its success.

We have known him long both as a friend and co-laborer in the cause, and we shall henceforth deeply feel and mourn his departure.

RESIGNATION OF A DISTRICT SECRETARY.

The following card announces the severance of a relationship most pleasantly begun and continued. The resignation of Rev. Dr. PEARNE has been reluctantly accepted, and with assurance of deep regret and true sympathy with him in the cause assigned for it:

A CARD—The undersigned extends greetings to the readers of the REPOSITORY, and solicits their attention to a few personal statements. Severe domestic affliction, extended through four months, and not yet giving hope of early relief, has compelled my resignation as District Secretary of the American Colonization Society for the country west of the Alleghanies and south

of the Potomac. In taking this step, I have yielded only to inexorable necessity, and I have yielded to that with the utmost reluctance and with profound regret. My heart is deeply enlisted for the future of Africa. The promise of that future, so far as Americans are concerned, is, by Providence, inseparably connected with the American Colonization Society. Through this Society, God points out the path of duty to American Christians as to the evangelization of Africa. If they are wise to discern this, as I cannot doubt they will be, that path will be traversed with inconceivably grand results to one-fourth of the land surface of the globe, and to one-fifth of its heathen population. The aims of the American Colonization Society are not only *not inimical* to the freedmen; they seek their highest welfare, and they will yet secure to the freedmen one of the grandest achievements known in history. Nor are those aims adverse to any valuable interest of the people of the United States, but the contrary. All this will be more fully recognized at an early day, when passion and prejudice and sectional party zeal shall have given place to reason and truth. Then will the future, both of the Colonization Society and of Africa, be radiant with glory. Let the friends of Africa take heart and hope. Their crowning is at hand. My relations with the officers of the Society have ever been most agreeable and satisfactory, another fact which adds to my regret at their severance.

THOMAS H. PEARNE.

CINCINNATI, Ohio, *March 20, 1874.*

OBJECTS OF THE SOCIETY.

In the year 1828, the General Synod of the Reformed Presbyterian Church, meeting in the city of Philadelphia, gave a strong endorsement to the American Colonization Society, and recommended its objects to the support of the Church. The late Rev. Hugh (afterwards Dr.) McMillan proposed the resolution of approval. Some objection being made to the enterprise as used in the interest of slaveholding, the late Rev. Dr. Alexander McLeod arose in his place, and said "that the present Constitution of the American Colonization Society originated in the Reformed Presbyterian Church, was written in his study, and had in view the two great objects of emancipation at home, and carrying the Gospel to Africa." Some years after this, the Colonization Society recognized the Declaration of Independence made by the colonists, and the *Republic of Liberia* took her place among the nations. A document was signed giving over, in legal form, the territory and government of the colony to the new Republic, and to this Rev. Dr. John N. McLeod, son of Dr. Alexander McLeod, appended his signature, as a delegate from the Colonization Society of New York. In the historical part of the Testimony of the Church, where the history is carried down to the year in which the last char-

ter was adopted, June, 1852, the sentiments of the men of that day are expressed in the following emphatic language: "The opening of the great and effectual door to enter upon the dark continent of Africa for its salvation through the Republic of Liberia—a really great moral wonder of the age—loudly addresses the friends of God and humanity." Has the presence at this session of the Theological Seminary of a son of Africa, asking to be educated for the holy ministry, any special significance in reference to this subject of missionary Liberia? Is the Church prepared to send him, with the English and Arabic Bible in his hand, to make known to his dark-visaged brethren of Africa the only name by which men can be saved? The subject is worthy the thought of the generous young men who are now offering themselves to the service of God in the Gospel of His Son.—*Reformed Presbyterian Advocate.*

SYBIL JONES.

This eminent and highly approved minister in the religious Society of Friends during the past forty years, died recently at China, Maine, after a brief illness.

Feeling deep sympathy for the African race, after several journeys in the Southern States, Sybil Jones, accompanied by her husband, who was, and still is, a distinguished preacher, in 1851, visited Liberia, on an errand of Gospel love. At the outset, her faith was severely tried. Her health was so feeble while at Baltimore, that the captain of the vessel in which her passage was engaged endeavored to induce her to abandon her prospect of crossing the ocean, fearing that she would not live many days. Confident in the Power that led Paul through perils and tempests to stand before Cæsar, she replied that, even on the ocean, death to her were but the portals of glory. The Liberian Mission was eminently blessed. President Roberts bade them cordial welcome, and made them his own guests. The standard of the Cross was unfurled, with abundant evidence that Ethiopia was ready to "stretch forth her hands to God."

From 1853 to 1855 they travelled in the same service through England, Ireland, Scotland, Norway, Sweden, the south of France, and Switzerland, and were everywhere well received. In the year 1866 they again visited England and Ireland, and made thence two missionary tours to Egypt and the Holy Land. In her later life she was largely engaged in visiting prisons and in presenting the Gospel to the unfortunate and friendless. It may with truth be said of Sybil Jones, that her leading aim on earth was the winning of souls to Jesus of Nazareth; the staff on which she leaned, the faith of Abraham; and prayer her "vital breath."

HOW DR. LIVINGSTONE DIED.

In the March number of the *Ocean Highways*, a detailed account is given of the death of Dr. Livingstone, derived from the materials supplied by letters received from Lieutenant Cameron, Dr. Dillon, Lieutenant Murphy, and Salidbin Salim, the Arab Governor of Unyanyembe. From the article referred to we extract the following particulars :

“In March, 1872, Dr. Livingstone reached Unyanyembe, and after receiving supplies from Zanzibar, set out with ninety men on his last journey in the following August. He proceeded in a southwesterly direction to the southern extremity of Lake Liemba, the prolongation of Tanganyiki towards the south. Thence he made his way to the northern shore of Lake Bangweolo, near the point where he was in July, 1868. But being unable to cross, he passed around the eastern end of the lake, fording the Chambeze and three smaller tributaries; and marching along its southern shore, he appears to have reached the point where he expected to find the four fountains, two of which were, he conjectured, the sources of the Nile mentioned by Herodotus. It is, then, probable that he marched in a northerly direction and explored the region of the Katanga copper mines. In returning they had to cross the Luapula and work their way eastward through an inundated country, in which, sometimes, for three hours at a time, the water stood above the waists of the travelers.

“During this trying journey two of the men died and several deserted. When marching across the swampy tract near Moira Achinto, Dr. Livingstone was attacked by dysentery, brought on by exposure and over-fatigue. According to one account he got as far as the district of Lobisa on his way back to the east of Bangweolo, where he died after ten or fifteen days' illness, in May, 1873, if Sir Samuel Baker's theory proves correct, at the very source of the Nile, at the fountains of streams flowing into the south end of Lake Tanganyiki, the most distant reservoir of the great river. When Livingstone died, his party numbered seventy-five men, among whom were a few Nasik boys and other faithful servants. Chief among them was Chuman, who had been rescued from slavery on the Zambesi, and who went on ahead to beg succor from Unyanyembe. He seems to have arrived on the 16th of October. Chuman found the East Coast Livingstone search Expedition at Unyanyembe.”

THE AFRICAN SLAVE TRADE.

A circular has been received from the British and Foreign Anti-Slavery Society, London, containing an appeal to the friends of universal emancipation, for further efforts on behalf of the cause. Although addressed mainly to British subjects, the circular sets forth some facts not yet familiar to all, which may rightly enlist the sympathy of Christians everywhere. We cite a few passages:

“A considerable trade in human beings is carried on throughout the Upper Nile district, finding an outlet down the Nile, and to the south of Abyssinia to the Red Sea; and also in the Lake Tchad district, having an outflow in the neighborhood of Tripoli.

“On the West Coast of Africa there is a considerable slave trade among the tribes protected by the British Government, which hitherto they have allowed to continue, to the dishonor of the English name.

“In the East African possessions belonging to the Portuguese, the slave trade has of late increased, and the moral influence of the British Cabinet could, with much advantage, be used with the Portuguese Government to suppress this trade.

“Sir Bartle Frere has truly said, ‘We may do what we can in the way of violent repression, but we shall never put an end to the slave trade till we put an end to slavery. We must let slave-holding countries—Egypt, Turkey, and others—understand that they cannot be admitted into the brotherhood of civilized nations unless they abjure slavery.’

“Among these slave holding countries, professedly Christian, on whom the British Government has special treaty claims, and could bring their influence to bear with great power, are Spain and Brazil. With regard to Spain, there are 350,000 slaves in Cuba, nearly every one of whom is entitled to his liberty under treaty obligations. Had the British Government faithfully discharged their duty, Spain would have emancipated her slaves in Cuba as she had done in Porto Rico.

“In Brazil the majority of the slave population, numbering about 1,500,000, are entitled to their liberty, as they, or their parents, were imported since 1829, contrary to treaty stipulations. The unsatisfactory emancipation law of 1871 dooms every one of these to a life-long bondage; and, so far from the law referred to being an emancipation act, its operation will be to continue slavery for the next fifty years.”

LIBERIA METHODIST EPISCOPAL MISSION.

Year by year the appropriations of the Methodist E. Missionary Society have been reduced, until from some \$35,000 they had fallen to \$8,500 in currency. A year ago this was increased by \$600, and this year it was again increased by the same amount. The estimates, however, for the work actually on hand, as made by Bishop Roberts, amount to over \$15,000, and his communications declare an impending crisis in the mission unless increased appropriations can be made, and that some of the strongest men in the Conference will be driven by their necessities to secular employment for the support of their families.

There seems to have been a waking up among the heathen within the bounds of the Conference, and many kings and tribes are soliciting the Bishop to send them teachers and preachers. We cannot abandon our work in Liberia, nor can we permit it to languish. We had hoped ere this to have gone into the interior, and that all our work in Africa would have felt the stimulus of this new movement; but Bishop Janes had not been able to obtain a suitable superintendent for an Intro-African Mission till upon the very eve of the session of the General Missionary Committee, which body failed to make any appropriation for this work during the coming year. We must not conceal from the Church the great anxiety we feel in respect to the work of God in Africa. If the work is not as cheering as it might be, yet a whole continent is to be redeemed, and we may well wait and work till, as in other cases, glory shall burst in upon the gloom.

To more fully inform the Church of the manner in which the appropriations are used in the Liberia Conference, we present the following estimates of the Conference for the support of the preachers, out of the appropriation for 1873, with the portion of their salaries paid by the Missionary Society, and that assessed to the charges:

ESTIMATES OF THE LIBERIA CONFERENCE FOR THE YEAR 1873.

| | Amount of Salaries. | From Miss'y Soc'y. | From Stations. |
|---------------------|---------------------|--------------------|----------------|
| Bishop Roberts | \$1,000 00 | \$1,000 00 | ---- |
| Preacher's salaries | | | |
| Philip Gross | 700 00 | 375 00 | \$325 00 |
| Daniel Ware | 700 00 | 500 00 | 200 00 |
| C. A. Pitman | 600 00 | 400 00 | 200 00 |
| J. C. Lowrie | 600 00 | 275 00 | 325 00 |
| J. H. Deputie | 550 00 | 400 00 | 150 00 |
| Hardy Ryan | 400 00 | 262 50 | 137 50 |
| S. J. Campbell | 400 00 | 275 00 | 125 00 |

| | Amount of Salaries. | From Miss'y Soc'y. | From Stations. |
|-----------------------|------------------------|-----------------------|-------------------|
| L. R. Roberts----- | --- | --- | \$100 00 |
| Vey Mission----- | --- | \$325 00 | --- |
| J. R. Moore----- | \$350 00 | 100 00 | 250 00 |
| W. P. Kennedy, Jr.--- | 400 00 | 250 00 | 150 00 |
| H. B. Capehart----- | 400 00 | 100 00 | 300 00 |
| W. P. Kennedy, Sr.--- | 500 00 | 325 00 | 175 00 |
| G. J. Hargraves----- | --- | 200 00 | --- |
| C. H. Harmon----- | 400 00 | 150 00 | 250 00 |
| Louisiana----- | --- | 50 00 | --- |
| Lexington----- | --- | 50 00 | --- |
| H. E. Fuller----- | 500 00 | --- | 500 00 |

The remaining portion of the \$9,000 appropriated was distributed as follows:

To three supernumeraries, in all, \$175; to five widows and three orphans of deceased preachers, \$340; to seven supplies and assistants, \$675; to four teachers on native stations, \$415; to support of twenty native youths in schools, \$300; to ten common schools, \$1,475; to rents and repairs, \$160; to traveling expenses, \$372.50; contingent, \$50.

The statistics of the Conference held at Robertsport, January 29, are the latest that have reached us. They show one hundred probationers, two thousand members, forty-four local preachers, twenty-five churches, valued at \$11,975; six parsonages, valued at \$8,000; twenty-six Sunday-schools, with two hundred and twenty-one officers and teachers, one thousand two hundred scholars, and seven hundred and twenty-two volumes in library.

The Conference has an effective force of but fourteen men, though forty-four local preachers, some of them supplies on the circuits, somewhat make up for this deficiency. Great attention is evidently paid to the native work, and an eager desire is manifested more fully to meet the desires of the American Church. The report of the Bishop is encouraging. Revivals have occurred at many points.

Perhaps our views of the Liberian Mission will be more complete, if we add a report made to Bishop Roberts by the Hon. and Rev. D. F. Smith, who is a supply on the Buchanan Circuit. He says:

"During the year just closing the Lord has been graciously pleased to bless our labors on the Buchanan Circuit.

"With regard to *African* natives, whatever might be thought or said to the contrary, the most feasible method of promoting their interests, in a religious as well as a political point of view, is to sustain and strengthen the churches in the civilized portion of our community.

“The Church in America felt it to be her duty to exert herself to the utmost of her ability, both in men and means, to Christianize and enlighten our brethren, the freedmen. The reasons for so doing were sound. The freedman had been deprived of all that was essentially necessary to render him fit for the new order of things, and it must needs be that he be instructed so as to enable him to meet the responsibilities of his new situation.

“It is to be remembered that the Liberia Church is composed for the most part of a people the ‘kith and kin’ of the freedman—nay, the freedman himself. If, therefore, it was, and is now, necessary to exert the influence of the Church to instruct and evangelize our brethren when they are surrounded by the noon-day blaze of the Gospel sun, how much more ought the Church in America to foster and sustain the Liberia Church, surrounded as it is by thick darkness which may be felt, and composed largely of the materials above hinted at. I am glad to feel that the Church in America is awakening to this fact.”—*Fifty-fifth Annual Report.*

THE LIBYAN DESERT.

Bayard Taylor, in a late letter from Weimar, Germany, describes an exploring expedition under the lead of Gerhard Rohlfs, the well-known African traveller. The Viceroy of Egypt furnishes the outfit. Mr. Taylor says:

As for Rohlfs, his plan is very simple and practical. Reaching Egypt in December, he will employ two or three weeks in organizing his expedition. His starting point will be the town of Minyeh, the present terminus of the railroad which will soon connect Cairo with Upper Egypt. A trip of five days from Minyeh will bring him into the Oasis of Farafreh, beyond (if not before) which point every step will be a contribution to our knowledge. With the means at his disposal, he will be able to reach the great Oasis of Fufarah in another fortnight; and then, making that the central point, to push as far southward and westward as may be possible.

The expedition will be the most complete for its size that ever was planned. Four competent German scholars will accompany Rohlfs—a botanist, an ethnologist, a geologist, and a surveyor. One hundred picked camels will carry each two water-tanks of light galvanized iron, making an entire provision of 500,000 pounds of water, secured against loss by evaporation. From 80 to 100 additional camels will be taken for the persons and baggage of the expedition; the camel-drivers will be well armed and under military discipline. Leav-

ing Minyeh toward the end of December, Rohlfs expects to be back again by the end of March, 1874. He has the great advantage that his explorations commence immediately, and that whatever may be the final result, he is perfectly sure to clear up a great deal of unknown geography. The explored territory, of course, will be annexed to Egypt.

In four or five months, therefore, we may expect to hear a new story of African travel. If I am not greatly mistaken, it will be one of special interest. A better leader than Rohlfs could hardly be found; a more practical preparation has never been made; a more provokingly attractive region does not exist.

SAHARA IN THE PAST.

Dr. Zittel, the geologist, who accompanies the expedition of Rohlfs in his researches through the Sahara, in the latest of his letters on the characteristics of that desert, establishes with great clearness, says the *Pall Mall Gazette*, and by more than one distinct proof, the theory that it is the dried up basin of a former shallow sea. The fine quartz sand, in particles never larger than the head of a pin, which forms at once the main feature and the danger of its surface, is not produced from any formation in or near it, and must have been carried to it by some foreign agency. The real surface of the desert is a bare, dry chalk plateau, at first examination resembling that of the Swabian Alps, but in reality of a much more recent origin. Above it rise here and there the isolated peaks called by the Arabs "witnesses," which are of a later chalk again. The tops of these, where several are visible, are invariably in a plane, showing that they are fragments of an ancient surface, the intervening spaces of which have been washed away.

If the question be asked by what, there being no ground whatever for supposing torrents or glacial action, the answer can only be by the constant bearing on it of waves dissolving the softer portions. But a more interesting point to geologists will be Dr. Zittel's comments on the splinters of flints, which are produced in great quantities round certain peaks, by the cutting process of the alternate light dews and frosts, which the expedition has found to be common in the winter nights in Sahara. These fragments lie around in profusion, and to a careless observer might appear not unlike some of the ruder flint chips of the first part of the stone age. But Dr. Zittel, who has made a study of the latter, took pains to examine some thousands of these natural chippings of flints, and found but a single one which an experienced eye could take to resemble those which have attracted so much notice in Europe.

Hence he concludes that the Sahara flints afford a fresh and very strong indirect proof of the production of the others by the human agency to which science has already assigned them.

A CRY O'ER THE WATERS.

A cry o'er the waters!
 A perishing wail!
 From earth's darkest quarters
 'Tis borne on each gale.
 Oh! list to its pleading—
 "Help, help, ere we die!
 Our brief sands are speeding,
 To save us, oh fly!"

Dark Africa, groaning
 With guilt and despair,
 Sends forth with sad moaning
 The heart-piercing prayer;
 From the thousand isles lying
 Like gems on the wave,
 Hear it mournfully sighing,
 "Oh! hasten to save!"

And hark! how 'tis swelling
 In woman's soft tones,
 From the hapless ones dwelling
 In Asia's sad homes.
 Oh! wives, mothers, daughters,
 In Christian homes, hear
 This cry o'er the waters,
 That comes to *your* ear.

Disciple of Jesus!
 Turn not from this cry;
 What have you so precious
 That you would deny?
 Oh! send o'er the waters
 Your silver and gold;
 Your sons too, and daughters,
 You may not withhold.

And young men, why loiter?
 The labourers are few;
 This cry o'er the water
 Sounds loudest to *you*.
 Oh! haste the glad tidings
 Of Jesus to bear,
 The lost and the dying
 To save from despair.

ITEMS OF INTELLIGENCE.

HON. MILLARD FILLMORE.—This distinguished friend of Africa, and for the last twenty years a Life Director of the American Colonization Society, died at his residence in Buffalo, New York, on the night of March 8. He was born January 7, 1800. In all his intercourse, social and official, he was dignified without haughtiness, affable without familiarity, reserved and wary without repulsiveness. He commanded the respect of the whole nation for the purity of his character and the eminent services which he had rendered to his country.

CONCESSIONS SOUGHT.—Some light is thrown upon the Liberian Republic from recent documents issued by the Government printing-office at Monrovia. A concession has been asked by an association of Englishmen, to explore and work the mineral deposits of Liberia, to build railways, docks, and warehouses, the privilege to last fifty years, and the Government to be paid a percentage on all the receipts of the association. A concession is also asked of the privilege of establishing a bank at Monrovia, of laying a telegraph cable to the Cape De Verde Islands, and of running a steamship line between Liberia and England. These commercial ventures show that the trade of the Republic is thought to be worth acquiring, and prove a confidence in its future prospects.

DUTY TO THE NATIVES.—Hon. Henry W. Dennis, Secretary of the Treasury of Liberia, in a recent letter, says: A reliable Liberian citizen should be employed as a school-teacher for native children in the town of each principal chief in the several counties, to advise the chief in all matters pertaining to his obligations and the wishes of Government, and to instruct the natives how to plant coffee. If coffee cultivation once becomes general, the several tribes would, in a few years, greatly enhance our revenue, and give financial strength to the nation. The residing of a competent Liberian teacher at the town of the principal king or chief would have a civilizing influence, and bring the chiefs and tribes to more friendly relations with our Government. Six or eight thousand dollars appropriated and expended faithfully for this purpose annually will bring great benefits to Liberia, and thus a way would be opened for our foreign friends to penetrate the interior with railroads and the Bible. This Liberia is able to do, and should do for her own welfare and prosperity, as a matter of duty to our heathen brethren.

LIBERIA BAPTIST ASSOCIATION.—The thirty-eighth annual meeting of the Liberia Baptist Association was held at the settlement of Virginia, St. Paul's river, December 3 to 8, Rev. J. J. Cheeseman, Presiding Moderator, S. S. Page, Clerk. Peace and harmony prevailed during the entire session. The letters from the various churches express full determination to hold fast to the faith of the Gospel. This Association was largely attended—perhaps the largest delegation ever met at any time since its organization in 1835. Present statistics of the denomination in Liberia stand thus: Churches, twenty-two; ordained ministers, seventeen; licensed ministers, twenty-four; total membership, one thousand five hundred and seventy.—*The New Era*.

PRESBYTERIAN MISSION.—We regret to learn the death of Mr. D. C. Ferguson, a worthy teacher, after a lingering illness patiently borne. The church of Monrovia has been without a pastor since 1869. The members of the church and the Missionary Board in New York have tried to secure one. For the last three years the Rev. Robert N. M. Deputie has been urged to become their pastor. He was reluctant to leave his missionary work in the Vey country, but he has now accepted the earnest call to Monrovia. The Presbytery of Western Africa is connected with the Synod of Philadelphia, and Mr. Deputie has recently forwarded copies of the minutes of the Presbytery. The Alexander High School at Harrisburg is still closed. A suitable teacher is greatly needed.

HOW TO PLANT MISSIONS.—At the Church Congress recently held in Bath, England, Sir Bartle Frere read a paper on foreign missions, in which he argued that the church should send forth among the barbarous heathen a "full representation of a civilized community, thus allowing missionaries to undertake other work besides mere preaching." He instanced the Moravians as having successfully acted on this principle, and described a settlement at Zanzibar of French missionaries from Alsace, which was self-supporting, because, in the carrying on of a large and successful farm, they taught their converts the arts of civilized life. He spoke with special emphasis of the great results brought about by Bishop Mackenzie and Bishop Tozer in the Central African Mission, which could only be produced by sending out a "Christian community," instead of a bishop with one or two clerical assistants.

THE SLAVE-TRADE NOT DESTROYED.—Our conviction, that the mere signing of the Zanzibar Anti-Slavery Treaty would not stop the slave-trade, proves already to be well founded. Advices from Zanzibar, published in the *Pall Mall* and *The Times*, show that the Arabs have opened a new channel by which to forward gangs of slaves. Instead of sending them by sea, they now take the land route, and "some thousands of slaves have been transported northwards." We trust the British Government will at once checkmate the traffickers in human flesh. Consular establishments north and south of Zanzibar, to supervise the Coast, are first desiderata. Moreover, the moral influence of the Foreign Office, and of the whole nation, should be brought to bear upon the Khedive of Egypt, the Sultan of Turkey, and the Shah of Persia, to put an end to slavery in their dominions. So long as slavery continues as an institution in these countries, the slave-trade will be carried on.—*Monthly Record*.

UNEXPLORED AFRICA.—The unexplored African area of tropical forests and great population stretches from the furthest points explored by Livingstone on the south, to the points nearest the equator reached by Barth on the north. Eastward its outline is given by points on the routes of Speke, Baker, Schweinfurth, and Livingstone. On the west the limits of unknown Africa approach very closely to the Coast, and near the equator, have only been driven inland at the extremities of Du Chaillu's journeys of 1865, and

by the high point on the Ogowai river attained by Walker in 1866. The settled parts of the coast-land of Angola give the boundary on the south-west. The area of this unexplored region is about a million square miles.

A WONDERFUL DIAMOND MINE.—The Colesberg Kopje diamond mine is really at this moment one of the wonders of the world. It contains the largest number of workers in a small space that has been seen in any modern work; and I cannot call to mind any enterprise, excepting the Egyptian pyramids, where it can have been necessary for such a swarm of human beings to be so closely herded together. Can any of your correspondents cite a few instances? The Kopje is not now so busy as it was some time ago, I will say in October, 1872, when there cannot have been less than 20,000 men employed in a space occupied by 2,500 claims of thirty feet square each. The actual present value of the mine is estimated at £1,000,000; three months ago it was valued £2,000,000, but claims have fallen sixty per cent. It is proposed to spend £60,000 immediately in rendering the mine safe by removing the outside dangerous reef. Some of the claims are 130 feet deep, and the whole mine, resembling a vast basin, is being emptied by means of the wire-rope tramway system, which has cost an enormous sum in erecting. This can easily be imagined when it is known that every pound weight of wire, every pound weight of deal wood and timber, has cost from 4d. to 6d. per pound for transport alone.—*London Times*.

THE HEAD OF AFRICA; or, *Three Years Travels and Adventures in the Unexplored Regions of the centre of Africa*, is the title of a new book, by Dr. Schweinfurth, the eminent German traveller and scholar, which has just been published in England. It is translated by Ellen E. Frewer, with an introduction by Winwood Reade. This important work will be issued soon in this country from the press of Harper & Brothers.

SUNRISE IN SOUTH AFRICA.—Suddenly a golden tinge seemed to fall like a lash on the vapors of night; they scudded away directly, as jackals before lions; the stars paled, and with one incredible bound the mighty sun leaped into the horizon, and rose into the sky. In a moment all the lesser lamps of heaven were out, though so late glorious, and there was nothing but one vast vaulted turquoise, and a great flaming topaz mounting with eternal order to its center.—*Charles Reade*.

TIKKU-TIKKI TRIBE.—The Geographical Society of Italy has received from Alexandria, with the news of the death of the explorer Miani, and various ethnological objects, two living individuals whom he had forwarded of the tribes of the Akka or Tikku-Tikki, and whom the learned traveler had bought of the King Munza. These individuals, of whom one is eighteen years old and forty inches in height, and the other eighteen years and thirty-one inches high, are stated by Miani to belong to the race of dwarfs described by Herodotus, and recently rediscovered by the German explorer Schweinfurth, who describes them carefully. They are very thin-limbed, and knock-kneed, spherical, and prognathous crania, long limbs, copper skins, and crisp tow-like hair.

THE NEGRO RACE IN THE SOUTH.—In 1860 there were 3,953,760 slaves in the Southern States. In 1870 the census returns showed a population of 4,880,070 colored citizens. The negro is also developing the resources of the country. In 1860 the cotton crop reached 3,850,000 bales; in 1866, the war having just closed, the yield was only 1,900,000; but in 1872 the voluntary laborers, once slaves but now freedmen, sent to market 3,900,000 bales. As an evidence that the negroes at the south are improving morally, let me quote from reports touching the condition of thirty-one counties of Mississippi, which in 1865 had but nineteen colored schools, and in 1872 no fewer than 148. In 1865 only 564 marriage licenses had been issued to the blacks. In 1872 the number had increased to 3,950. What the negro wants is a chance to advance with the rest of mankind.—*From Address of General R. A. Pryor.*

Receipts of the American Colonization Society,
DURING THE MONTH OF MARCH, 1874.

| | | | |
|---|---------|--|-----------------|
| NEW HAMPSHIRE. | | W. Hazen, Curtis Bacon, ea. | |
| <i>Hollis</i> —Mrs. Leonard Jewett..... | \$10 00 | \$1..... | 58 00 |
| MASSACHUSETTS. | | | 113 00 |
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| <i>Worcester</i> —W. T. Merrifield, \$5; Luther Stone, \$2..... | 7 00 | <i>Alexandria</i> —Rt. Rev. J. Johns, D. D..... | 10 00 |
| | 476 72 | KENTUCKY. | |
| RHODE ISLAND. | | <i>Burlington</i> —James M. Preston, Esq..... | 30 00 |
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| <i>Providence</i> —Benj. F. Gridley..... | 20 00 | <i>Hudson</i> —Harvey Baldwin..... | 5 00 |
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| By Rev. Dr. Orcutt. | | <i>Columbus</i> —additional, A friend. | 1 00 |
| <i>Hartford</i> —James B. Hosmer..... | 25 00 | <i>Cincinnati</i> —Walnut Hills Methodist E. Church, additional, John Brooks, \$5; A. Simpkinson, S. Pickering, ea. \$3; Friends, \$9, to constitute Rev. W. L. HYPES a Life Member; Wesley Chapel, viz: James F. Larkin, Hon. C. H. Rowland, ea. \$10; Friends, \$10, to constitute Rev. W. J. FEE a Life Member..... | 60 00 |
| <i>Meriden</i> —Charles Parker, \$20; John Parker, \$10, to constitute their pastor, Rev. D. A. GOODSELL a Life Member..... | 30 00 | | 66 00 |
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